



INTENTION TO PURCHASE OF HALAL FOOD AMONG PAHANG NON-MUSLIM CONSUMER: STRUCTURAL EQUATION MODELLING APPROACH

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Article Info	ABSTRACT
Article history: Received: 1 October 2023 Revised: 18 October 2023 Accepted: 26 October 2023 Published: 1 November 2023 Keywords: Non-Muslim, Halal, Purchase, Intention, Consumer  OPEN ACCESS	This study aims to identify the intention to purchase Halal products amongst non-Muslim consumers in the Pahang region of Malaysia. A structured close-ended questionnaire was used to gather data through the random distribution of 350 non-Muslims in the Pahang Region. The collected data was analyzed through the structural equation modeling technique using partial least squares with SmartPLS 4.0 for (CB SEM). The result indicated that attitude, subjective norms, and perceived behavioral control were positively influenced meanwhile the perceived behavioral control was found insignificant influenced by the purchase decision of Halal products amongst non-Muslim consumers in Pahang Malaysia. This discovery will aid scholars, Halal food manufacturers, and the government in comprehending the purchasing inclination of non-Muslim consumers in Malaysia towards the Halal industry. The findings of this study can be utilized as valuable input for the development of marketing and operational strategies in the field of Halal entrepreneurship. This study also has implications for national public policy and strategic economic planning in the development of a comprehensive national Halal policy

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INTRODUCTION

The global halal food sector has established itself as a reliable source of high-quality products and a positive alternative for customers' way of life. In addition to pleasing Muslims, the global halal food sector also caters to the needs of non-Muslims (Ali, 2018). This is evidenced by the rising interest in halal goods and services in nations where Muslims are a minority. The international halal market is rapidly expanding. This is so because it's a vital part of a successful economy. Also, millennials choose nutritious and ethically excellent food regardless of whether the product is aimed specifically at Muslims or not. As a result, a wide range of large and small multinational corporations are concentrating on halal certification in order to break into the rapidly growing worldwide halal business. (Ali, 2018; Bashir, 2019)

Muslims and non-Muslims alike have shifted their perspectives as a result of the booming halal sector around the world. Because of this, the worldwide halal business is a new and rapidly expanding market area (Ali, 2018). And halal food products are in high demand around the world. This is because the global Muslim population is rapidly expanding. More than 1.3 billion people identify as Muslims worldwide, and the halal industry is worth approximately US\$150 billion (Bamba et al., 2017). The Global Islamic Economy 2016/2017 reported that Muslims spent US\$1.9 trillion on non-halal goods and services in 2015. Sixty-two percent of halal product sales are in the food and beverage industry (Thomson Reuters, 2016). This is because, in some non-Muslim nations, both Muslim and non-Muslim consumers have a significant demand for halal items. (Berry, 2008).

Consumers will acquire a more favorable opinion of a product associated with a well-respected brand, as stated by Kotler and Keller (2015). When people are hesitant to decide, they are more likely to go with a well-known brand. Producers in the halal market can benefit from public interest in the topic growing as a result of opportunities and industrial movements (Wilson and Grant, 2013). Halal brand awareness, as defined by Ali et al. (2018), is the level of consumer knowledge required to locate and consume halal products in line with Shariah. Indicators of brand awareness are used to assess consumers' familiarity with halal brands. These indicators include consumers' recall of these brands when asked which ones come to mind, their recognition of them, their willingness to buy them, and their consumption of them. When they use a halal product or service from a rival Several recent studies (Kotler and Keller 2015; Kurniawati and Hana 2019; Bashir., 2019) confirm the importance of this trend.

Malaysian scenario

Department of Statistics Malaysia estimates that 32.66 million people call Malaysia home. The majority of the population (61.3%) identifies as Muslim, while the remainder 38.7% does not (DOSM, 2019). The Muslim and non-Muslim populations differ greatly in how much and what kinds of food they eat. Muslims are required to rigorously adhere to the dietary regulations outlined in the Quran and are only permitted to consume Halal food and food items. Non-Muslims, in contrast to Muslims, are not subject to dietary restrictions and can eat whatever they choose. About 7.5% of Malaysia's GDP, or US\$314.5 billion, came from the Halal industry in 2017 (Zainuddin et al., 2019). In order to achieve the goals, set forth in the Third Industrial Master Plan (2006-2020), the government of Malaysia is tasked with expanding the Halal economy worldwide. For Islamic countries all over the world, the Halal hub is ground zero for the production, promotion, and supply chain management of Halal goods and services (Nik Muhamad et al., 2009).

Malaysia is predominantly Muslim, but other faiths, including Buddhism, Christianity, and Hinduism, are tolerated. In addition to Islam, Christianity, and Buddhism, members of Malaysia's diverse population practice faiths such as Animism, Folk Religion, Sikhism, and Baha'i. There has been a long-held idea that the majority of Malaysia's Muslim community is already familiar with Halal food (Mathew Vloreen et al. 2014; Golnaz et al. 2010). According to them, Muslims and non-Muslims alike now have the freedom to choose whether or not to eat Halal food (Golnaz et al., 2010). The majority of Chinese and Indians do not care whether

or not the food they eat is Halal (Golnaz et al., 2010). They argue that Halali is for ethical business practices, animal welfare, social justice, and a wholesome environment.

Non-Muslims in Malaysia have a different opinion about Halal food goods than Muslims do. The perception of Halal food products among non-Muslims is more fluid than that of Muslims due to factors other than religion (Ismail & Nasiruddin, 2014). According to Aziz and Chok (2013), non-Muslim Malaysian consumers' attitudes about Halal food products can be influenced by a number of factors, including Halal certification, marketing methods, and awareness. Golnaz Rezai et al. (2012) also cited Halal advertising as a factor that can greatly affect the opinions of non-Muslim Malaysians towards Halal food products. Not only would non-Muslims not be upset by Halal-certified marketing, but they would also have a more favorable opinion of Halal items, according to research by Hassan & Hamdan (2013). Non-Muslims' exposure to Muslim culture and beliefs through interaction with Muslims was thought to have contributed to a heightened interest in Halal fare. Wibowo and Ahmad (2016) found that non-Muslims' acculturation played a moderating role in the acceptability of Halal food products, lending greater credence to this idea.

Consumers are drawn to halal products because they are more likely to be healthy, clean, and of high quality-awareness that they have likely picked up from their families, friends, and neighbors. Furthermore, the subject of how acculturation influences non-Muslims' purchasing decisions remains unsolved. This is because the function of food in customs and beliefs across cultures is multifaceted (Lim et al., 2020). Fundamental issues include diverse perspectives among non-Muslim consumers and the varying meanings and definitions of Halal food (Bonne & Kerbeke, 2006). They want to know if the food they eat is Halal and if it will keep them safe and improve their mental health and overall quality of life. As a result, the mechanism of hereditary acculturation makes these acculturation consequences all the more important. These dissimilarities set boundaries that warrant additional study. It is still unclear whether it can directly alter consumers' subjective norms and perceived behavioral control toward purchase intention. This study is to investigate the acculturation effect as a TPB theory of the intention to purchase Halal food products among non-Muslim consumers in Malaysia. Because acculturation concerns are so pertinent to the "non-Muslim" population, this study seeks to advance the application of the TPB.

Theory of Planned Behaviour

In 1985, Ajzen and Fishbein's (1980) Theory of Rational Action (TRA) was refined with the introduction of the theory of Planned behavior (TPB) model. According to the research (Syah and Sayuti, 2011; Wibowo and Ahmad, 2016), TRA lacks volitional control and cannot effectively predict the behavior in the issue. In addition to these three characteristics, other preconditions, such as opportunities and resources, were necessary. In contrast, TPB placed an emphasis on the study of human will, developing a social-cognitive model to explain human behavior (Ajzen, 1991; Elseidi, 2018). According to Ajzen (2020), people routinely employ information generated from personal cognition to make snap decisions. It's possible that TPB can't account for the unconscious behavior (Syed & Nazura, 2011). Studies on food consumption (Ajzen, 2020; Khalek et al., 2017; Abdullah et al., 2014; Rezai et al., 2012) and health (Godin and Kok, 1996) are just a few examples of the many areas where TPB has been used as an effective predictor in understanding human behavior. Attitude, subjective norms, and perceived behavioral control were identified as the three main influences on human behavioral intention in the TPB model by Ajzen (1991).

According to the theory of planned behavior (TPB), an individual's attitude, subjective norm, and perceived control over the behavior are all controlled by the individual's belief in the strength of both external and internal elements in facilitating the performance of the behavior (Ajzen, 1991). Several prior research, including Latiff and Ayob (2014), Haziq et al. (2014), and Khalek and Ismail (2015), have demonstrated the applicability and usability of TPB in relation to Halal product consumption. Additionally, this model is user-friendly and has been proven to accurately forecast customer purchasing behavior (Latiff and Mohamad, 2014; Elseidi, 2018; Bashir et al., 2019).

Attitude

According to Ajzen and Fishbein (2005), an attitude is "the evaluation and judgment over an item, idea, or action along a dimension of favor or disfavor" (Ajzen and Fishbein, 2005). Thus, attitude is a psychological evaluation of behavior (Ajzen, 2012), in which the human mind's cognition in evaluating the perception of behavior results in either a good or negative attitude toward that behavior. According to Ajzen(2012, 2015), the expectancy-value model can be used to explain the core of one's attitude.

In their research, Golnaz Rezai et al. (2010) found that among non-Muslim consumers, a favorable correlation existed between positive self-perception, knowledge of and acceptance of the Halal concept, and the intention to buy Halal food. Similar findings were found in a study conducted by Haque et al. (2015) a few years later, although with non-Muslim consumers. The purchasing intent of Halal food products might be affected by the positive attitude of non-Muslim consumers (Aziz and Chok, 2013). On the other hand, Lee et al. (2016) explored food safety as part of the non-Muslim consumers' attitude construct and found that the aspect studied significantly influenced the prediction of purchases of Halal food goods among non-Muslims. Similarly, non-Muslims' attitudes regarding their intentions to purchase Halal food products were positively impacted by their health consciousness (Damit et al., 2018). The following hypothesis was developed based on the discussion:

H1: There is a positive relationship between the attitude of Pahang non-Muslim consumers in Malaysia and the intention to purchase Halal products.

Subjective norm

Subjective norms are the felt social pressure on normative beliefs of a certain given behavior performed by a particular referent, such as family members, spouses, close friends, close business partners, or other key groups (Ajzen, 1991). Consideration will be given to the opinions of the reference groups with regard to the individual's depicted behavior, which will lead to social pressure that will encourage the individual to continue portraying the behavior while it is being performed as the norm within the reference group or discourage the individual from doing so. According to Abdullah et al (2014), there is a strong relationship between subjective norms and attitudes, and this relationship is founded on cultural practice divergence. According to a meta-analysis by Armitage and Conner (2001), subjective norms are the least robust aspect of TPB, albeit this finding is sensitive to the choice of moderator across studies.

The extraordinary efficacy of subjective norms measurement in explaining behavior can derive from a variety of factors. Researchers in Malaysia found a strong positive correlation between individuals' subjective norms and their intentions to buy Halal food goods. As health awareness and concern have grown among Malaysia's non-Muslim population, so too has the influence of the reference group on non-Muslims' propensity to eat healthily. Aside from factors of perspective, this knowledge significantly influenced the desire of non-Muslims to buy Halal food products (Aziz & Chok, 2013; Haque et al., 2015). Based on the results from past studies, the second hypothesis in this study was:

H2. There is a positive relationship between the subjective norms of Pahang non-Muslim consumers and the intention to purchase Halal products.

Perceived Behavior Control

Perceived behavioral control entails an individual's evaluation of behavior in light of the resources at their disposal and the possibilities that present themselves, all of which are influenced by the person's level of self-assurance and view of their own behavioral agency (Ajzen, 1991). An individual's talents, whether they be in terms of skill, money, time, or information, are all resources that will be considered when carrying out the behavior in question. When any of these resources are lacking in an individual, there is a tendency for that person's intention to do the behavior to decrease (Ajzen, 2012).

Consumers who are not Muslims will evaluate Halal products based on factors such as cleanliness, cost, and food safety. However, the degree to which one believes they have control over their behavior is correlated with this outlook (Wilson & Liu, 2011). The trustworthy Halal production and marketing strategy in Malaysia has boosted non-Muslims' trust in Halal food items (Wilson and Grant 2013; Lada et al. 2009). Furthermore, Halal food is available to Malaysians in virtually every region of the country. Non-Muslim customers' perceived level of behavioral control is significantly influenced by factors such as internal control, financial capability, information on the Halal concept, food safety, animal welfare, and environmental friendliness (Nurul Natasha, 2015). The final hypothesis of our research was founded on these grounds. Based on the results from past studies, the second hypothesis in this study was:

H3. There is a positive relationship between the perceived behavioral control of Pahang non-Muslim consumers and the intention to purchase Halal products.

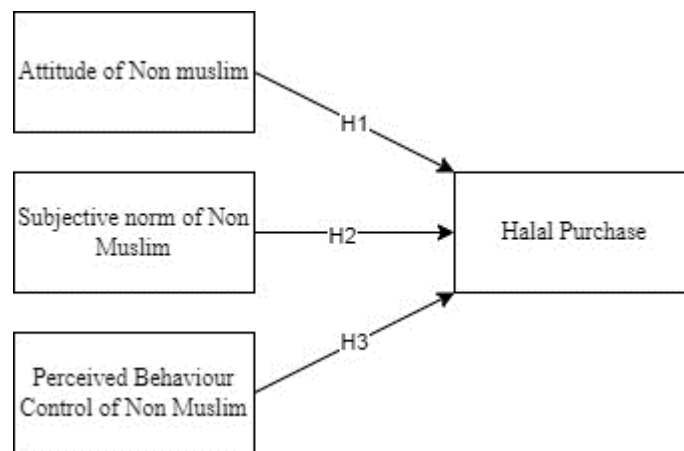


Figure 1: Research Model

METHODOLOGY

Non-Muslim consumers in Pahang state, Malaysia filled out self-administered questionnaires that were used to gather data for this research. People were randomly asked to take part in the poll on the streets and in the areas around shopping malls. Malaysia is a multiracial country where more than 38% of the people are not Muslim. A survey was used for empirical research to look at the suggested structural model and some possible explanations. Standardized, closed-ended questions were used to measure each of these concepts, which were easily given to people who were not Muslims. Statistics that describe, test for reliability, and find relationships were calculated for each construct using Smart PLS 4.0 to get the data and find the relationships. There are two steps to the structural equation modeling approach that is used in this study. This study used a non-probability convenience sampling method, which was quick and easy to use because of time and money limits (Kortlik et al., 2001).

Measurement

The "Purchase Intention" scale, which was adopted by Abdul (2010) for use in the research instruments, consists of seven items. We found an instrument dependability value of $\alpha = .700$. The five components that make up "Consumer Attitude" were taken directly from (Lada et al., 2009). The coefficient of dependability for this tool is equal to the score of $\alpha = .823$. The seven things used to create "Subjective Norms" are as follows: George (2004). The reliability of the instrument was determined to be $\alpha = .748$. Behavior Control" includes the five

components taken directly from George (2004). The .914 indicates the dependability of this scale. An evaluation using a scale rating from 1 (strongly disagree) to 5 (strongly agree) on a Likert scale.

Sampling

Siddiqui (2013) mentioned that a good sample size for SEM should be between 200 and 400. Another crucial concept in statistics is the central limit theorem (CLT), which works whether the sample mean follows a normal or non-normal distribution. Increasing the sample size would get us closer to the norm (Islam, 2018). The optimal sample size, determined using CLT analysis, was 385 individuals, where the confidence level was 95% and the margin of error was 5%. Therefore, considering the various computed minimum sample sizes, a size of 350–400 participants was deemed adequate for this investigation. SmartPLS 4.0 software was used to perform the CB-SEM. latest smart PLS software can be used to analyze CB-SEM data which is usually used in AMOS software. In the context of this study, we use Smart PLS 4.0 software with updated functions. In this study, we used a sample of 350 people and this amount is sufficient to be analyzed in SEM.

RESEARCH FINDINGS AND DISCUSSIONS

Table 1: Demographic profile of the respondent

No	Gender	Percentage
1	Male	46%
2	Female	54%
Race		
1	Chinese	71%
2	Indian	29%

N=350

Based on table 1. the data shows that 40% of the respondents are men while 54% are women. In addition, the data on the race of the respondents shows that 71% of the respondents are Chinese and 29% are Indian.

Result for measurement Model

We used structural equation modeling (SEM) with CB-SEM using Smart PLS 4.0 to look at both the model and the hypotheses about the relationships suggested in the study at the same time. The most common two-step methods suggested by Anderson and Gerbing (1988) were used in this work.

A CFA analysis was done to see if the measurement model was true. We checked how well the CFA and structural models fit together overall using chi-square statistics, the goodness-of-fit index (GFI), the comparative fit index (CFI), and the root mean square error of approximation (RMSEA) (Hair et al., 2006). The general rule for the cut-off value for GFI, NFI, and CFI is $\geq .90$. The acceptable threshold amount for Hu and Bentler (1998) says that RMSEA is $\leq .08$. The model pretty much fits the facts (see Table 3). In light of the goodness to-fit indices ($\chi^2 = 326.887$, $df = 137$, $RMSEA = .037$, $GFI = .928$, $AGFI = 0.902$, $CFI = .952$, $NFI = .936$) from CFA, the measurement. The model showed that the fit was good enough. In this case, the model's fit measure pointed to a good fit.

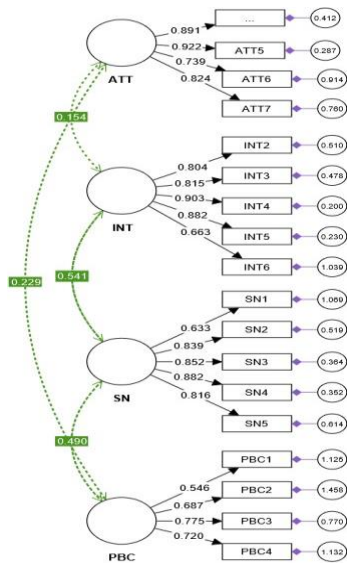


Table 2: Model fits indices

Fit index	Recommended value	Measurement Model	Structural model
CFI	> 0.90	0.952	0.951
GFI	> 0.90	0.928	0.926
AGFI	> 0.80	0.902	0.902
RMSEA	< 0.08	0.037	0.04
RMSR	< 0.10	0.025	0.028
NFI	> 0.90	0.936	0.933

Sources : (Hair, et al, 2010; Kline, 2015)

Figure 2: Measurement model

The goodness-of-fit of a model can be evaluated using several fit indices, as discussed by Hair et al. (2010) and Kline (2010). The minimum fit function 2 was first used to arrive at this value. In this investigation, a variety of supplementary fit indices were suggested by Hair et al. (2010): goodness-of-fit index; normed fit root mean square residuals index Parsimony normed fit index Comparative fit index the root mean square error of approximation, and the updated goodness-of-fit index. In the first measurement model, we omitted some indicators including ATT2, ATT3, and ATT4. so that the model accurately represents the data. Specifically, one would erase incrementally, by changing just one indicator before re-estimating the model. Actual and suggested Table 2 provides sample values for model fit indices. Everything fits, as shown in the table. indicators were within the accepted norms. As a result, we can move on to evaluate convergent evaluation and validation if the criteria of validity, discriminant validity, and reliability are met. The measuring model's psychometric qualities are satisfactory.

Table 3: Construct reliability, convergent validity

Construct	Outer loadings	Cronbach	Composite	AVE
ATT1 <- ATT	0.891	0.678	0.861	0.610
ATT5 <- ATT	0.922			
ATT6 <- ATT	0.739			
ATT7 <- ATT	0.824			
INT2 <- INT	0.804	0.816	0.900	0.726
INT3 <- INT	0.815			
INT4 <- INT	0.903			
INT5 <- INT	0.882			
INT6 <- INT	0.663	0.621	0.882	0.659
PBC1 <- PBC	0.546			
PBC2 <- PBC	0.687			
PBC3 <- PBC	0.775			
PBC4 <- PBC	0.720			
SN1 <- SN	0.633	0.748	0.927	0.720
SN2 <- SN	0.839			

SN3 <- SN	0.852
SN4 <- SN	0.882
SN5 <- SN	0.816

Table 4: Discriminat validity

	ATT	INT	PBC	SN
ATT				
INT	0.544			
PBC	0.531	0.499		
SN	0.608	0.742	0.711	

Convergent validity assesses whether each construct can be accurately represented by its own set of indicators, ensuring that the multiple-item components are unidimensional and unreliable indicators are eliminated. Distinctiveness of measures Evaluates the degree to which the measurements of various concepts are statistically significant. Variations exist (Gefen et al., 2000). According to Hair et al. (2010), reliability and convergent validity were recommended. Composite reliability (CR) can be utilized to evaluate both the validity and discriminant validity. The user mentioned three statistical measures: average variance extracted (AVE), maximum shared squared variance (MSV), and the average shared squared variance (ASV) is a statistical measure. In order to ascertain the dependability, Hair et al. (2010) Recommend that the CR should be a minimum of 0.6 and ideally higher than 0.7. To establish in order to establish convergent validity, the average variance extracted (AVE) should be equal to or greater than 0.5, indicating that it accounts for at least 50 percent of the variation. The latent variables must account for the indicators, and the composite reliability (CR) is higher than the threshold. AVE, discriminant validity is established when the mean shared variance (MSV) is lower than the average variance extracted (AVE) and the average specific variance (ASV) is Below the average, as indicated by Hair et al. (2010). According to the data presented in Table 3, the conversion rate (CR) applies to all the constructs. The values were more than 0.7 and varied between 0.76 and 0.91, whilst the AVE varied between 0.53 and 0.77. The number is significantly higher than the criterion of 0.5, indicating sufficient internal quality. The study provided evidence for the consistency and convergent validity of the findings. In addition, the mean squared value (MSV) applies to all cases. The value of constructs is lower than AVE, whereas the square root of AVE is greater than their correlation. The constructs demonstrated satisfactory discriminant validity, hence indicating their utility.

Structural Model testing (hypothesis testing)

According to Table 3, when the results of the structural model were compared to those of the measurement model, they were highly similar, indicating that both models provided an excellent fit for the data. Thus, we move forward and check out the model's hypothesized connections.

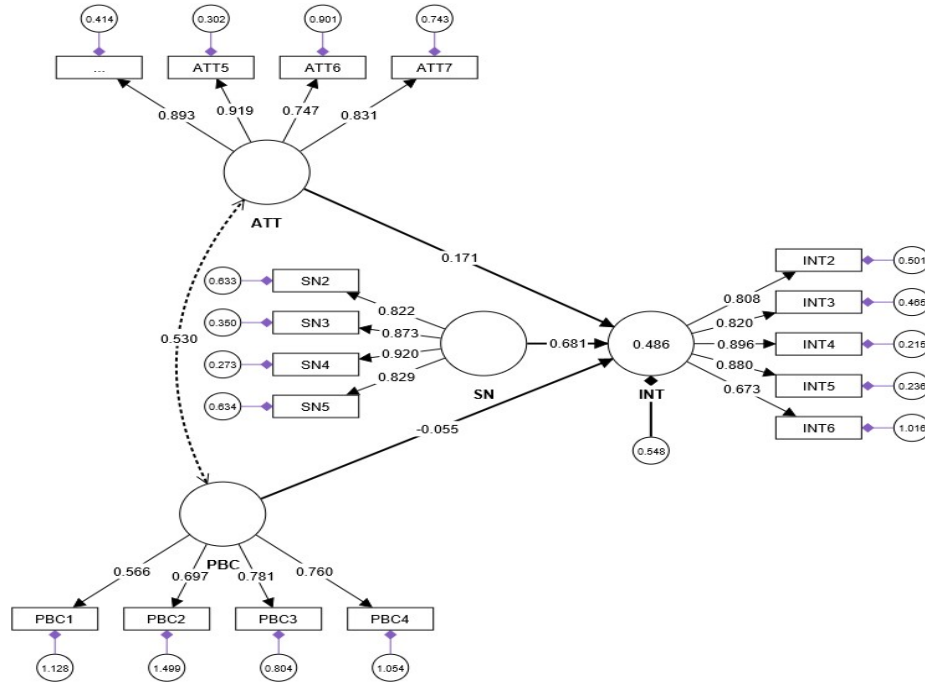


Figure 3: Structural model

Table 5: Hypothesis testing

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
ATT -> INT	0.138	0.136	0.051	2.733	0.006
PBC -> INT	-0.077	-0.08	0.109	0.707	0.480
SN -> INT	0.591	0.601	0.074	7.977	0.000

Table 5 demonstrates that all hypotheses, with the exception of H3, were supported by the path coefficient values. The path coefficients presented in Table 5 demonstrate that all of the proposed associations were confirmed, except for H3. ATT (2.733, $P=0.006$), PBC (0.707, $P=0.480$), and SN (7.977, $P=0.000$), were shown to be positive. Overall, the hypothesis testing in Table 5 shows that 2 hypotheses are significant and one hypothesis (H3) is not significant. The total hypothesis analyzed explains 48% of the variance.

DISCUSSION

The analysis revealed that non-Muslim consumers' attitudes in the Pahang region possess a favorable inclination towards purchasing Halal products, hence corroborating H1. This observation has also been documented in other empirical investigations (Haq et al., 2015; Damit et al. 2018; Maichum et al. 2017; Wallace, 2017). This study employed many parameters to determine the settings and Perceptions held by Malaysians who are not followers of the Islamic faith. One of the primary factors identified in this study is that the positive attitude of non-Muslim Malaysians towards Halal food can be attributed to their health consciousness. (Mathew et al., 2014; Rezai et al., 2017), despite being very restricted Many individuals lack comprehension of the Halal principle (Lee et al., 2016) and remain oblivious to the benefits it offers. The study conducted by Abdul Latif et al. (2013) focused on the processes involved in producing halal food. The primary determinant of this mentality is due to their conviction in the implementation of food safety standards throughout the production of Halal food, it led to the production of food that is cleaner and more hygienic in

comparison to non-Halal food. The authors cited in the text are Hasnah and Haslenna (2013), Lee et al. (2016), Nurul Natasha (2015), and Damit et al. (2018). The given text is incomplete and does not provide enough information to rewrite it in a straightforward and precise manner. Please provide more context or complete the sentence. The worry regarding food safety extends beyond Halal food products to include organic food as well. The text refers to goods mentioned in Abdullah et al.'s (2014) study and Curvelo et al.'s (2019) study, as well as natural functional food products. The citation is from Rezai et al. (2017). Therefore, individuals who do not practice the Muslim faith are said to have a significant level of interest in ensuring the safety of their food. Consider incorporating nutritious and wholesome food options while making choices about what to eat.

The study's findings revealed a direct correlation between the subjective norms of non-Muslim consumers in Malaysia and their inclination to buy Halal food goods. Therefore, H2 is confirmed. This outcome is likewise comparable to findings from previous research investigations Siti Hasnah The following studies have been conducted (Haque et al., 2015) This outcome can provide more clarification that the more potent the impact stemming from the consumers' referral group (consisting of family members, close friends, or close colleagues) The more significant the impact of customer subjectivity on buying behavior, the higher the likelihood that the consumer will behave in accordance with the purchasing patterns of the reference group. Previous Studies have also emphasized that non-Muslim Malaysians do not find Halal to be offensive. The certification of Halal food products, as discussed by Hassan & Hamdan (2013), is a direct outcome of the values of respect and harmony emphasized in our diverse culture, which encompasses multiple races and religions. Malaysians reside within the same nation, sharing a common educational and business milieu. where many ethnic groups interacted with one another (Jusoh et al., 2013).

The statistical analysis also revealed a negative relationship between the perceived behavior control (PBC) of Pahang non-Muslim Malaysian consumers to regulate their behavior and their inclination to buy Halal food goods. Therefore, H3 is not supported. The empirical test shows that perceived behavioral control has no substantial impact on the intention of non-Muslim individuals to consume halal food. This discovery is consistent with the research carried out by Vanany et al. (2020). The high accessibility of halal food in Indonesia may account for this outcome. Perceived behavioral control becomes less significant in influencing intention when behavior is easily attainable for nearly everyone. Given the widespread availability of halal food, the majority of individuals have a strong capacity to consume it, hence diminishing the significance of perceived behavioral control in affecting their intention. Additionally, the restricted range of perceived behavioral control also adds to its minimal impact on intention (Sekaran & Bougie, 2016). The presence of substantial challenges in consuming halal food has the ability to increase the influence of perceived behavioral control. A study conducted by Ajzen (2015) revealed that perceived behavioral control plays a significant role in determining the propensity to consume diet food. This poses difficulties in terms of price and flavor. Prior studies have demonstrated that the perceived ability to manage one's behavior has a noteworthy impact on the inclination of non-Muslims to consume halal food (Andryani & Kurniawati, 2015; Damit et al., 2019; Haque et al., 2015; Lim et al., 2022). The discrepancies in results can be ascribed to disparities in respondent demographics and study sites. Andryani & Kurniawati (2015) examined universities in Jakarta, while Damit et al. (2019), Haque et al. (2015), and Lim et al. (2020) did their research in Malaysia. Conversely, this study encompasses individuals from every province in Indonesia. The discrepancies in results could be attributed to the variances in sample size and sources.

CONCLUSION AND RECOMMENDATION

This study investigates the impact of attitude, subjective norms, and perceived behavioral control on the intention of non-Muslims to buy halal cuisine in the Pahang region of Malaysia. The results suggest that attitude and subjective norms have a substantial impact on the intention of non-Muslims to consume halal food. Nevertheless, perceived behavioral control lacks a substantial predictive impact. The choice of sampling method in this research restricts its capacity to be generalized, especially when compared to studies that utilize stratified random sampling or cluster sampling. Hence, forthcoming investigations should consider these

alternate sample techniques and incorporate additional variables such as religiosity, peer influence, and societal factors to provide a more comprehensive representation. Furthermore, the participation of students in higher education poses an additional constraint, since they may not have complete exposure to social influences and traditions in society. This might result in potential biases in measuring variables such as subjective norms. To address this problem, it is recommended that future studies omit undergraduate students from the sample.

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